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which it appears that the communistic instincts of Christianity survived long after their exercise had been discarded.

It is, however, impossible to discuss in detail the many points of interest that arise in connection with these romances, and we must content ourselves with expressing gratitude for Prof. Bonnet's laborious and valuable researches.

J. RENDEL HARRIS.

The Iroquois Book of Rites. Edited by HORATIO HALE, M. A. D. G. Brinton, Philadelphia, 1883. 8vo, 222 pp.

The Güegüence: a comedy-ballet in the Nahuatl-Spanish dialect of Nicaragua. Edited by DANIEL G. BRINTON, A. M., M. D. D. G. Brinton, Philadelphia, 1883. 8vo, pp. lii, 94.

Aboriginal American Authors and their Productions, especially those in the native languages. A chapter in the history of literature. By DANIEL G. BRINTON, A. M., M. D. Philadelphia, No. 115 South Seventh Street, 1883. Small 8vo, pp. viii, 63.

The two first of the above-named books form volumes two and three of Dr. Brinton's "Library of Aboriginal American Literature," of which the first volume gives the "Maya Chronicles," published by him in 1882. Other volumes, it is announced, to be edited by Gatschet, Bandelier and other eminent scholars, will soon appear.

Mr. Hale's book may be said to make an epoch in North American Indian history, giving, as it does, a clearer insight than we have had before into the political constitution and fortunes, and the personal character of the famous "Six Nations," who played so prominent a part in the land before and during the Revolutionary War. The body of the work consists of the text and translation of the "Ancient Rites of the Condoling Council," that is, the ceremonies observed on the decease of a member of the Council and the induction of his successor. It is here given in two parts: the book of the Older Nations, in the Canienga (Mohawk) tongue, from two copies, one in the possession of Chief J. S. Johnson (a grandson of Sir William Johnson), of the Canadian Reservation, transcribed by him in 1832 from the copy of an old chief, the other held by Chief John Buck, the official keeper of the wampum records of the confederacy; and the book of the Younger Nations, in the Onondaga dialect, which was found "on the small Reservation in the State of New York, near Syracuse [Onondaga Castle], where a feeble remnant of the great Onondaga nation still cling to the home of their forefathers." Writing was introduced among these Indians by the English (Church of England) missionaries in the early part of the last century, fortunately not too late to preserve this curious and valuable bit of literature. Merely as literature it is not without interest, and will bear comparison with some of the Vedic hymns in tenderness of sentiment and vigor of language; though its chief importance is the testimony it furnishes to the mature character of the confederation of the Six Nations. The assembled chieftains express their sorrow for the loss of the deceased, address words of sympathy and condolence to the bereaved friends, and call upon the revered ancestors, the founders of the league. The reader needs a commentary in order to understand the poem, and he will find

all desired information in the introduction and notes, where Mr. Hale discusses the history and constitution of the league at length. Its founder was Hiawatha, an Onondaga chief, believed by Mr. Morgan (in his "Systems of Consanguinity and Affinity of the Human Family") and Mr. Hale (both depending on native testimony) to have lived in the 15th century.

Mr. Hale takes occasion to explain the singular fortune by which the eminent Onondaga statesman, through a confusion of his name with that of an Ojibway deity, has taken the shape, in Mr. Schoolcraft's "Hiawatha Legends" and Longfellow's poem, of a mythical hero or demigod. The hero will doubtless keep his place in our literature, but we may hope that the rehabilitation of the statesman will also prove permanent. If the information which has been so industriously collected from the surviving members of the great league is to be relied on, Hiawatha must be reckoned among the notable sages and law-givers of the world. He found the tribes isolated, and consumed by wars among themselves; he conceived and realized the idea of a federal union, capable of indefinite territorial expansion, which was to secure peace, and he planned and in part executed great industrial improvements. For the history of the formation of the league, its constitution, its fortunes, the character of the "clans," and the great civilization of the Iroquois, we must refer the reader to Mr. Hale's Introduction, where will be found also a short account of the language. We heartily concur in the author's protest against the common opinion that the Iroquois and the redmen generally were ferocious savages. In the wars waged for home and life against the European invaders it was to be expected that the harder side of their nature should come out; but their history shows them to have had many of the domestic and social virtues of civilization, and they would not suffer, even in their more cruel traits, by comparison with the Spanish conquerors of Mexico and Peru, or the English and French barons and ecclesiastics of the fifteenth century. In one point we hesitate to follow Mr. Hale. In note F of the Appendix he reproduces from a former work (essay on "Indian Migrations, as evidenced by Language," published in the "American Antiquarian," January and April, 1883) the theory, based on a comparison between the Basque and the American Indian languages, that the early, non-Aryan Europeans were of the same race as the Indians of America. The linguistic and other facts appear to be an insufficient basis for the view that the ancestors of the redmen once dwelt in the British Islands and on the western coasts of the continent of Europe, and thence made their way by canoes across the Atlantic to America, and that the self-respect, love of liberty and capacity for self-government which characterize the modern European nations are derived, not from Indo-European but from Iberian ancestry. In the main points, however, Mr. Hale has done his work well, and we are under great obligation to him for the zeal and ability he has shown in bringing out this new side of Indian history and life.

The third volume of the "Library" is the amusing comedy-ballet of the Güegüence, text and translation, the text obtained by Dr. Berendt in 1874, the translation now given for the first time by Dr. Brinton. It is written in the Nahuatl-Spanish dialect, a jargon that grew up as a means of communication between the natives and their European conquerors. The Nahuas are believed by the editor, on the testimony of native tradition and of language,

to be an Aztec people who came to Nicaragua as invaders and obtained a settlement there. The reasons assigned by Dr. Brinton for regarding this play as the production of a native author seem to be sound, namely, that it is not at all religious (as were the dramas introduced by the Spanish priests as substitutes for the native *bailes*), nor modeled after the Spanish secular comedy; the female characters are mute, there are no monologues or soliloquies, no separation into scenes, no prologue, epilogue, or chorus, while there is much wearisome repetition of phrases, and "the business of the play is strictly within the range of the native thought and emotion." The characters are the Spanish Governor, with his Alguacil, Secretary and Registrar, the hero Güegüence, with his two sons, the Governor's daughter, and a number of mules. The Güegüence, an impudent cheat of a pedlar, coming to the town to sell his wares and perform his ballet, is summoned before the Governor (whose poverty has forced him to order the discontinuance of the public amusements) for entering the province without a permit; the fun of the piece consists in the witticisms of the pedlar, his tricks, and the shrewdness with which he finally escapes punishment and procures a marriage between one of his sons and the daughter of the Governor. Of the two sons, the older is an accomplice of his father, while the younger exposes and denounces him; the Governor is a butt, he and his officers merely serving to elicit the hero's wit; the daughter is a silent figure; the male personages, and the mules, who are represented by men, dance. It is all rude and coarse, but not without humor. In the Introduction the editor describes the Nahuas and Mangles of Nicaragua, their bailes or dramatic dances, and their music and musical instruments, gives the history of the baile del Güegüence, describes and explains the dramatis personae, and adds an epitome of the story. At the end of the book there are helpful notes, a vocabulary and an index. The layman as well as the scholar in Indian literature will find a mass of interesting matter in the work. We notice only one oversight, "toll" for "doubloons" (Spanish *dobloones*), in the translation, p. 21.

Dr. Brinton's memoir on Aboriginal American Authors is an enlargement of a paper read by him before the Congrès International des Américanistes, at Copenhagen, in 1883. "It does not pretend," he says in his preface, "to be an exhaustive bibliographical essay, but was designed merely to point out to an intelligent and sympathetic audience a number of relics of Aboriginal American literature, and to bespeak the aid and influence of that learned body in the preservation and publication of these rare documents." If not exhaustive, the memoir is a very striking exhibition of Indian literature, narrative, didactic, oratorical, poetical and dramatic, over a large part of the eastern part of the continent, from Eskimoland to the Isthmus of Panama, and down to Peru. The list furnishes abundant proof that there is much American literature that is worth preserving, and at the same time justifies Dr. Brinton's lament over "the utter and incredible neglect which, up to this hour, has prevailed with regard to the preservation of relics of native literature which we know have existed—which do still exist." The authors of these works are of all characters and social grades, from unknown Nicaraguans to Onondaga chiefs and Peruvian Incas. Hardly a beginning has been made in collecting the Indian folk-songs. Many historical works yet await editing and publica-

tion. Not a few books of rites, with accounts of calendars, and legends and myths, need translation and illustration. Dr. Brinton's sketch of the literature enables us to see what has been done, and how much remains to be done.

It is to be hoped that the Indian publications which Dr. Brinton is issuing will meet with a wide circle of readers, and that others besides scholars of this department will interest themselves to aid the work he has so vigorously and successfully begun. To his call on "learned societies, enlightened governments, liberal institutions, and individuals throughout the world" to help preserve the native American literature, there should be many Americans, at least, to respond.

C. H. Toy.

Encyklopaedie und Methodologie der Romanischen Philologie, mit besonderer Berücksichtigung des Französischen von GUSTAV KÖRTING. Erster Theil. Erstes Buch: Erörterung der Vorbegriffe. Zweites Buch: Einleitung in das Studium der Romanischen Philologie. 8vo, pp. xvi + 244. Heilbronn, Henninger, 1884.

Just a quarter of a century ago, Prof. Bernhard Schmitz, of the University of Greifswald, wrote a so-called Encyclopaedia of the philological study of the modern languages, to which three supplements, each of two editions, appeared at different dates reaching down to 1881. As a special supplement to the second edition (1876) Prof. Varnhagen, of Erlangen, published a list of all Programmes, Dissertations, and Habilitationsschriften since 1830, as well as of smaller articles and reviews that were scattered through newspapers, etc., up to 1877. A sort of continuation of the original undertaking was also begun in 1866 by Schmitz in *Die Neuesten Fortschritte der Französisch-Englischen Philologie*, the last number of which, together with a new (second) edition of the whole work, came out six years later. These imperfect attempts at giving us a general survey of the progress of Romance philology and at establishing the beginnings of a Romance methodology were the only ones that had been made in this field up to the appearance of Prof. Körtling's work, cited above. It will be seen from the comprehensive title what the general character of the proposed work is. It is the first of three octavo volumes that are to cover especially the development of Romance philology, beginning with broad notions of linguistics, and in each successive volume narrowing down to the more specific details required by the specialist alone. No. II of the series will constitute an encyclopaedia of Romance philology as a whole, while No. III will be devoted to the individual languages, their dialects, etc.

The author is careful at the outset of his enterprise to have us clearly understand what he means by encyclopaedia; that is, it is neither a dictionary nor a general bibliography, but such a judicious selection and classification of the most important works published in each department, with succinct, pointed remarks on their relative values, as shall enable the student to find his way about understanding in the immense mass of material with which he comes into contact from the beginning of his studies. It is not, therefore, intended to give here a complete survey of all that has been written, either directly or indirectly, on this new science, but simply to set up the finger-posts and note the most essential points along the line of march by which we have arrived at the position now occupied by it.